CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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THE MINOR REVIEW.

ART. 13.—*Mr Conant's Sermon at the Dedication of the New Church in Leominster.*

THIS Sermon is founded on Acts xi. 26,—*And the disciples were called Christians first at Antioch.* The occasion which called it forth was the assembling for the first time in a new place of worship, to dedicate it for the service of Jehovah.

One of the striking characteristics of the people of New England, is their disposition for building churches. There is a commendable ambition among all the religious sects to have neat and convenient, and even elegant places of worship. The rapid succession in which old churches have given place to new ones, in the flourishing town where this Sermon was delivered, is an evidence, not only of the rapid increase of population, but of the public spirit and generosity of the people.

The first church in Leominster was erected in 1741; the second in 1775; and the third in 1823.

The Sermon,—which was delivered on the occasion of entering the house just erected,—opens with the following appropriate general remarks:

"With the religion of the Son of God, we associate some of our most important blessings and best privileges. We cleave to it as our happiness and our hope. We feel, that without this, life itself would be hardly desirable. We feel, how little restraint the moral powers would impose on the passions and wickedness of men, without the sanctions of eternity. We feel, that this is the great support of civil government, and that without this, human laws would be ineffectual for the protection of our persons or property; and we are conscious of that fearful void beyond the grave, and of that darkness which rests upon an hereafter, without the revelation of Him, by whom life and immortality are brought to light."

The text leads the preacher to speak generally of the import of the term *Christian*, and to consider the "doctrinal views and peculiar character of those called Christians first at Antioch." In allusion to the difficulties which at present attend the formation of just views of the faith of the primitive Christians, he has the following judicious remarks:

"We are not unaware, though perhaps few may have given it the attention it demands, that every one, to whatever denomination he may belong, will, at first thought, have some confused notions, or be ready to aver, that his own is the faith of the primitive disciples. Parentage, education, natural temperament, different degrees of information, prepossession, the assumption of distinguishing names, unscriptural terms to express theological opinions, have a commanding influence over the mind. Hence we are not insensible to the difficulties great numbers must labour under, in divesting themselves of prejudice, and in bringing to this subject that impartiality and ingenuousness of heart, characterized by our Saviour, when he says, if any man will do his will, he shall know of the doctrine whether it be of God.

"It will, however, unquestionably be admitted, that the faith of the primitive disciples comprised a small number of articles. These we are left to collect from their writings, particularly from the sermons and teaching of our Saviour and the apostles. What then, my hearers, are those doctrines which an unbiassed and unprejudiced mind, unacquainted before with the New Testament, would pronounce the leading or principal doctrines, taught by our Saviour and his apostles in their sermons; or which, so far as the assent of the understanding upon the evidence of testimony is concerned, entitled a moral agent to the name of a disciple in the primitive age of Christianity."

In reply to these inquiries, he proceeds to state what appear to him the leading items of the primitive faith; which are briefly these: viz. The doctrine of one only living and true God,—that Jesus Christ is the only mediator between God and man, and "an all-sufficient Saviour for every penitent believer in his name,"—the duty and efficacy of repentance,—the certainty of a final resurrection and judgement,—and the necessity of a holy life.—Connected with this statement, are the following remarks:

"Though the apostle Paul taught and maintained the doctrine of justification by the faith of Christ, in opposition to the deeds of the Mosaic law; he is peculiarly careful to have his converts understand, that he means a faith which works by love, purifies the heart, and overcomes the world, its temptations, its follies, and its sins. When some of his expressions were interpreted to disparage virtue, and countenance vice, how soon did other apostles oppose these perversions, and testify, that faith without works is dead, and that by works a man is justified, and not by faith only."

He proceeds to inquire what testimonies are to be derived on this subject from the early history of Christianity. Under this head he gives the following extracts from approved ecclesiastical historians:

"'In the earliest times of the church, all who professed firmly to believe that JESUS was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required.'"

The following is from a history of the second century:

'"The Christian system, as it was hitherto taught, preserved its native and beautiful simplicity, and was comprehended in a small number of articles. The public teachers inculcated no other doctrines than those that are contained in what is commonly called the *Apostles' Creed*; and in the method of illustrating them, all vain subtilities, all mysterious researches, every thing that was beyond the reach of common capacities was carefully avoided."'

These extracts are succeeded by the following very just and spirited remarks on some of the prominent errors of the popular religionists of the present period:

"Such is the concurrent testimony of ecclesiastical history concerning the primitive Christians. And it appears that they had no difficulty about many of those speculations, which have since caused offence among Christians of different denominations. Numbers of them, it may be, never entered the minds of the apostles; and could they revisit the earth, they would probably find nothing of them in their writings. How little would they know of the doctrine of a moral inability, as interpreted and taught by some modern theologians; or rather, of that abuse of language, which applies the name of *inability* to *disinclination*—which tells the plain, unlettered man that it is *impossible* for him to renounce sin and practice virtue—which tells the abandoned it is vain to attempt to comply with the apostolic injunction, 'Awake! thou that sleepest'—and which instils into the youthful mind the idea of a fatal necessity to sin, which he has *no power* to withstand or counteract; when they are in reality to understand that the true meaning of all this is, that they are moral agents, have full *natural power* to keep the whole law, and that nothing prevents but their own indisposition! As little, must we think, would they know of those doctrines which appear to us to suppose a succession of ideas in an Infinite Mind, or which imply past and future with an Infinite Spirit. How would they be astonished that their figurative language, spoken in accommodation to the weakness and imperfection of the human understanding, should be interpreted literally in support of theories, which the ingenuity of their advocates has never been able to reconcile with the divine perfections, and moral agency of mankind!"

Having thus stated the "doctrinal views," and "peculiar character" of the first defenders of Christianity, our author proceeds to make certain inferences from the subject. The first inference is, that "professed christians are under obligations to *receive* those who embrace the principal doctrines of Christianity, though they may entertain opinions different from themselves in regard to those of minor consideration."

After speaking of the great varieties in the constitution of different minds, and the unreasonableness of expecting a uniformity of religious views, he proceeds to remark:

"We look forward to a time when Christianity shall be cleared of the last remains of that rubbish, which has been heaped upon it,—when men in general shall come to the unity of faith, after the example of the primitive Christians; that is, when the disciples of the lowly Jesus will be generally agreed upon the principal doctrines of the gospel, and when they will have imbibed enough of the spirit and temper of its Author, to forbear each other in love, and, as far as they are agreed, walk together without attempts to impose doubtful disputations as essential articles of faith upon those who honestly differ from them in opinion. But we *never* look for a period when there will be no diversity of opinion among Christians concerning those things in the scriptures which are left in some degree of obscurity to our limited comprehensions. The nature of the subject, and the constitution of the human mind, forbid this expectation.

"How unreasonable, to say no more, does it then appear, for any body of Christians to impose their peculiarities of sentiment upon others, and make them pre-requisites to communion, when the wisest and best of men are, always have been, and without doubt always will be, disagreed concerning these peculiarities!"

Having stated the absurdity and unreasonableness of the practice of imposing creeds, and of excluding from our fellowship all those who differ from us, he proceeds to reply to some of the apologies that are offered for this conduct:

"Conscience is urged in behalf of an exclusive spirit. Though no one has a greater veneration for the moral sense than ourselves, yet we confess that we have no veneration for what is often called by this name. We have no veneration for the conscience of that man, who could lead his victim to the stake, because he cannot see an indistinct and comparatively indifferent object in the same light, in which he fancies he sees it himself. We have no veneration for the conscience of that man, who pleads it in excuse for defaming and persecuting a christian brother of a better temper and spirit than himself, merely for some trifling difference in opinion."

After commenting with some severity on the practice of assuming party and sectarian names, and of submitting our faith to the dictation and guidance of fallible human teachers, instead of following the only Infallible Teacher, and the only Master of christians, he proceeds to speak of the duty which is laid upon christians, of endeavouring to heal the divisions that exist, and of coming to a unity of faith.

Though we have given copious extracts from the Sermon, there are other parts of it which we should be happy to present to our readers, did our columns permit. Every person of enlarged mind and correct christian feelings must read the Sermon with satisfaction. It comes recommended to us for its sound sense, and its genuine catholicism. It is also highly valuable on account of its just views of the nature, extent and obligation of *christian fellowship*. Such Sermons produce an influence highly salutary to the cause of christian charity and christian virtue. That spirit of exclusion and intolerance, which has been so much fostered among us for fifteen years past, will find but little nourishment any where within reach of the influence of such ministers as MR CONANT. We are happy in the belief, that the influence of such men is increasing among our laity, and that the time is not distant, when the best passport to the affections and fellowship of our christian brethren, shall no longer be a subscription to their creeds and the utterance of their Shibboleth,—but a life of christian virtue and practical godliness.

NOTES UPON THE BIBLE.

The Canon of the Old Testament we see was thus fixed, and the number and names of the books composing it determined, by one of the last of the sacred writers himself. The New Testament took its present form, as a single book, containing a complete collection of the *Christian* scriptures, in a different manner; yet in one that is not less satisfactory. These writings were not collected together, and formed into a single volume, with a mark of authority, by any one of the sacred writers, nor until many years after the last of them. It was probably never done in a formal manner by any individual, or any body of men. Had there been any such early act, some record of it would have remained.

The first recognition we meet with of the New Testament, as a collection of books, consisting of all those, which were acknowledged by Christians as of canonical authority, is in Eusebius of Cesarea, the ecclesiastical historian. This was in the beginning of the fourth century. His catalogue contains all those writings, which *now* constitute the volume of the New Testament. No intimation is given of any public act, by which their authority was established; but they appear, on the contrary, to have been received by common consent, each individual book on its own particular evidence, from the time in which they were respectively published. The same books, we have satisfactory reasons for believing, were acknowledged by Origen in the middle of the preceding century, though no formal catalogue of them was made out by him.*

That the books of the New Testament should not have been collected into a single volume, and their number and authority settled, at an earlier period, may be accounted for in a satisfactory manner.

The historical books were written at different times, and were probably designed, by their respective authors, for the particular use of different societies of Christians, not improbably far distant from each other. Each of the gospels was alone a competent history for the use of those for whom it was intended. They did not need either the additional evidence or instruction to be drawn from the others. When, therefore, we consider the labour and expense of multiplying copies, by the tedious process of writing, and the want of those facilities of communication between distant places, which are now enjoyed, a considerable length of time may be well supposed to have elapsed, before any one society of Christians would be in possession of copies of all the authentic writings of the apostles; those designed for the special use of other churches, as well as those particularly intended for their own, or for the use of Christians generally. And if such were the case in respect to the historical books, still more so must it have been true of the epistles, several of which were not only addressed to particular churches, but were manifestly occasioned wholly by some peculiar circumstances in those churches, and adapted to them. It would be long before writings, thus local and occasional, would be generally received by other societies, where the same special interest in them did not exist.

Further. We are to take into consideration the design of the Christian religion, and to recollect who were the persons that were to read its books. Not literary men only had an interest in the doctrines of the New Testament, as was the case with the writings of the philosophers. What the Saviour taught, and the apostles preached, was equally interesting to all; and in order that the purposes and design of heaven might be accomplished, it was to be communicated to the poor as well as to the rich, to the unlearned as well as to the philosopher. In order to this, some method of communication, more prompt and effectual than that by writing, was requisite at first. It was accordingly not by books, but by the personal preaching of the apostles, that Christianity was at first propagated, converts were made to the Christian faith, and churches were established. The witnesses of the miracles and resurrection of Jesus did not at first send their writings abroad, but went forth themselves, testifying, wherever they went, the things which they had seen and heard, confirming the truth of their testimony by miracles, and publishing every where the momentous doctrines which they had in charge.

Thus actively employed in personal labours, several years may have elapsed before the original witnesses felt the necessity of committing to writing what was the subject of their preaching, and of leaving permanent records, for the use of succeeding generations, of the life and preaching of the author of their faith. And *after this work was accomplished*, we are not to suppose, that in an age and country, where few probably were readers, their written testimony would be in great demand, or be eagerly sought for, so long as the original witnesses were alive, and it was in the power of Christians to receive the truths of the Gospel immediately from the lips of its primitive teachers. Now the last of the apostles lived till the close of the first century, and some of their immediate disciples till the middle of the second. Until this time, therefore, Christians had the opportunity of receiving the testimony of Christ from unexceptionable living witnesses; and many, probably, of being eye witnesses themselves of miracles wrought in confirmation of the testimony.

There was then little occasion, as yet, for recurring to written documents, or for being anxious to possess them. The preachers themselves, and those who were employed in instructing and confirming Christians in the faith, were less likely to appeal, in their addresses, or their writings, to the books of the apostles, than to assert and communicate their own personal knowledge; especially, since, for the reasons which have already been mentioned, those books could not have been in the hands of Christians generally for a long time after this, and but few probably at this time could have seen them.

What was thus reasonably to be expected, from the circumstances of the case, we find was the thing that actually took place. Our reasonings are confirmed by fact. Previous to about the middle of the second century, quotations from the gospels and epistles, and even references to them, were infrequent. In what remain of the writings of the apostolic fathers,† we have satisfactory evidence of the existence of several of the books of the New Testament at that time. But more than this we have not. We find proof, that they were *then* beginning to be in great demand. They were becoming every day more necessary to supply the place of original witnesses, who no longer remained to give their living testimony. Nor were they less important as a standard of faith, by which the doctrines of the preachers of Christianity were to be judged. They were even become necessary now to the preachers themselves, to supply them with the knowledge, by which they were to be qualified for the office of teachers, and to prevent the uncertainty, and to correct the mistakes and the corruptions of tradition. It was also at this period, that Christians would feel interested in collecting together all the scattered writings of the evangelists and apostles, bringing their testimony to a single point, and subjecting them to a close comparison, so as to ascertain their mutual agreement, and how far they served to confirm and illustrate each other. The public reading of these books now forming a constant part of the religious service of the Christian assemblies, each separate church would become desirous of possessing a copy of all the authentic records of the founder of the religion, and of his immediate disciples. From this time we accordingly discover traces of the existence of the New Testament, as a collection of the sacred writings of Christians.

The process of which we are speaking was gradual. But it was completed, and the canon of the New Testament was permanently settled by general consent, without any formal act of the church, some time before the commencement of the fourth century. The claim of each book to a place in the sacred volume was ascertained separately, and grounded upon satisfactory evidence then existing, and most of which still exists, that they were written by the persons to whom they were ascribed. This evidence was then easily to be obtained, on account of the estimation in which they were held, as containing the only authentic records of their religion,—of its origin, its history, and its laws. And it was their inestimable value and importance, which induced Christians of that and of every succeeding age to employ effectual means to preserve those writings in their original purity, to spread them extensively, to multiply copies, and to translate them into different languages, for the the use of Christians of all nations.

When the time had come, that none of the original witnesses of the Saviour remained to give his living testimony, every Christian must have felt the deepest interest in procuring correct and authentic copies of the writings they had left. It would be scarcely possible that any one of those writings should be lost, or that any spurious book should so far impose upon the christian community as to obtain general credit in the churches. If such book contained any thing which militated with the known preaching of the person to whom it was ascribed, it carried the mark of forgery in its face, and would be rejected. If it had never been heard of in the lifetime of its reputed author, whatever were its contents, the presumption against its genuineness would be too strong for it to be received. Or further, it would be regarded with distrust, if it differed materially in style and manner, from the acknowledged writings of the person, whose name it bore.

This is not mere speculative reasoning, but matter of fact. Such discrimination was actually made. While several epistles of Paul and Peter were acknowledged as genuine, other writings attributed to these apostles, as well as

* The authorities of Eusebius and Origen, in this case, are of great weight. They were among the most learned men of the age in which they lived, and had both of them directed their inquiries particularly to the history and the authenticity of the Christian scriptures.

† The name of Apostolic Fathers is given to those writers, who were contemporary with the apostles. Those whose writings have come down to us are Barnabas, Clement, Hermas, Ignatius and Polycarp.

to some of the others, were rejected from the beginning as of no authority, and were never admitted into the sacred volume. And some of those, the claims of which were finally admitted, were not universally acknowledged at first.* These facts are of importance to assure us of the actual care of the first Christians, with respect to the character and claims of their sacred books; and it is peculiarly satisfactory, as it is to be traced up to the lifetime of the immediate successors of the apostles, while many were yet living, who were contemporary with at least *one* of the original witnesses of our Saviour, and companions of his life.†

Such, as I have stated, appears to have been the origin of our sacred books, and such the circumstances under which they were early collected together by Christians into a single volume, which they regarded with peculiar reverence, as containing the history and the substance of their religion. How was this book preserved by the first Christians and their successors from being lost, and from being corrupted? With what care has it been transmitted down to the present time? What reason have we to believe, that it is substantially, and to all important purposes, the same now, that it was when it was the basis of the faith, and holiness, and courage, and joy, of the primitive Christians? (*To be continued, from the Christ. Exam.*)

* The following were not received into the catalogue of sacred books by all the churches at first, viz. The Epistle to the Hebrews, the Epistle to James, Second Epistle of Peter, Second and Third Epistle of John, Epistle of Jude, and the Apocalypse.

† The apostle John lived to a great age, probably till about the end of the first century. One at least, Polycarp, bishop of Smyrna, who had seen this apostle, lived till past the middle of the second century.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, MAY 21, 1824.

Universalism. A Universalist meeting-house has lately been erected in Chatham, Barnstable county. The 19th inst. has been announced as the day for the dedication of the house, and the ordination of the Rev. Calvin Munroe, as minister of the Society.

We consider this Society as another specimen of the unhappy fruit of rigid Calvinism. It is not, we are fully persuaded, so much an attachment to the peculiarities of this sect of Christians, as it is disgust at the revolting and unscriptural doctrines of high Calvinism, that is so rapidly building up this sect and making nominal converts to its doctrine.

We do not believe that *one half* of those who are *ostensibly* of this sect, are satisfied and established in the belief of its doctrines; especially in the loose (and to the unprincipled and vicious, the attractive) form advocated by the most numerous class of Universalist preachers in New England.

We are far from thinking that sincerely honest and good men may not believe and advocate these doctrines; and we have no doubt that many who follow those that advocate them, are upright and virtuous men, whose disgust at Calvinism has led them inconsiderately to seek *any thing*,—even this miserable, false and unspeakably pernicious system, as a temporary refuge from doctrines so repugnant to reason and scripture and so dishonorary to God as are constantly held up to view and urged upon them by many of our Calvinistic preachers.

At the same time we will not disguise our belief that multitudes who embrace these doctrines, embrace them because they are so congenial with the debased and perverted feelings of their corrupted and depraved hearts; because being a religion without sanctions, it lays no restraint on their vicious propensities and passions, and their impure and depraved habits; because it is a religion which flatters them with the hope of being saved *in their sins;* which allows them to be slaves to their own lusts and passions, and to bury themselves in their own lusts and impurities so long as the poor remnant of their mortal strength lasts them, and then by the magical transformations of the grave, to become at once the very pure and accepted servants of a Spirit of infinite perfection and purity.

We allude now to that class of Universalists who admit of no future punishment. We will not pretend to doubt that many of their preachers may be sincere, but we cannot avoid saying that in all such cases we think them miserably deluded; that in the ardour of their commendable zeal against Calvinism, they have become blind to the defects of their own system, and that they are leading their unwary followers blindfold to the verge of an awful precipice, down which death must inevitably and irrevocably plunge them. We feel, indeed, no hesitation in saying, and we do it with perfectly good and kind feeling towards all to whom it may apply, that we can conceive of nothing so detrimental to the best interests of society, and the true happiness of mankind, as the influence of an able and popular man, who should zealously and unqualifiedly inculcate the doctrine that the sufferings of iniquity end with the present life, and that all men at death become sharers of the happiness of heaven. And we have our reasons for this belief. The successful inculcation of such doctrines, is to us, the breaking up all the bonds by which the common safety of society is secured; it is destroying the most important sanctions of virtue, and opening the flood-gates of iniquity on mankind. And, more than this—it is opening also the broad gates of ruin to the immortal soul, by flattering it with hopes, which, from its very nature, and the constitution of things must prove false and destructive. Every impartial mind must, it seems to us, consider it a position as settled as his own existence, that vice and misery are inseparable, and that the sunken, debauched, and depraved mind can not only have no happiness in *another life*, in the pure society for which it had no relish in *this*, but that it has a hell inwrought in its very constitution, and that misery is as necessary as its existence.

RELIGIOUS MEETINGS.

The following religious meetings will be held during the ensuing week, at the times and places here mentioned:—

Tuesday, May 25, at 3 o'clock P. M.—The *Society for promoting Christian Knowledge, Piety, and Charity*, will meet at the vestry of the First Church, Chauncy place, for the transaction of business. At 4 o'clock P. M. the anniversary sermon will be preached in that church, by the Rev. Henry Colman, after which a collection will be taken in aid of the Society's funds.

This Society has, in years past, been actively engaged in the publication of valuable religious tracts, and it is expected that it will soon resume its labours in this respect. It is a Society eminently entitled to the countenance and patronage of the religious public.

Tuesday evening,—in the Old South Church, a sermon will be delivered before the *Massachusetts Missionary Society*, by the Rev. Samuel Walker, of Danvers. On the same evening also, at the Rev. Mr Sharp's Church in Charles street, a sermon will be delivered before the *Baptist Evangelical Tract Society*, by Rev. C. O. Kimball.

Wednesday morning, at half past 8 o'clock,—*The Ministerial Conference in Berry-street* will be held in the vestry of Rev. Dr Channing's Church. The annual address is expected from the Rev. Dr Parker, of Portsmouth, N. H.

Wednesday morning, May 26, at 9 o'clock,—in Park-street Church, a sermon will be delivered before the *Society for promoting Christian Knowledge*, by Rev. Daniel Huntington, of North Bridgewater.

Wednesday morning also, at 9 o'clock,—in Essex-st. Church, a Sermon on *Pastoral Theology* will be delivered by Rev. Professor Stuart, before the "*Evangelical Congregational Ministers.*"

Wednesday, at 12 o'clock,—the annual Election sermon will be delivered in the Old South Church, before the different branches of the State Legislature, by Rev. Daniel Sharp.

Wednesday, at 5 o'clock P. M.—The *Massachusetts Convention of Congregational Ministers* will meet in the new Court House, in School-Street.

Wednesday evening, at half past 7 o'clock,—the *Massachusetts Evangelical Missionary Society* will attend divine service in the Rev. Dr Channing's Church in Federal-street. The annual discourse will be delivered by the Rev. Mr Bailey, of Pelham, and a collection taken in aid of the objects of the Society. Excellent music is expected, and it is hoped that a Society so truly meritorious will be countenanced by the presence, and strengthened by the assistance of all the friends of well-conducted and judicious efforts for the moral welfare of the community.

Wednesday evening,—at the Old South Church, the *American Tract Society* will attend religious service, and hear the Annual Report. On the same evening, at the Second Baptist Church, (Dr Baldwin's) a sermon will be delivered before the *Baptist Missionary Society*, by the Rev. N. W. Williams.

Thursday, May 27, at 11 o'clock A. M.—A sermon will be delivered in the Rev. Mr Frothingham's Church, Chauncy-place, before the *Massachusetts Convention of Congregational Ministers*, by the Rev. Thomas Snell, of North-Brookfield. A collection will be made for the widows and orphan children of deceased ministers. The following brief notice of this contribution is from the last number of the Christian Examiner:—

"From time immemorial it has been the practice of Congregational Ministers of this commonwealth, at their yearly meeting, to remember their deceased brethren by making a contribution for their destitute families. In a work of benevolence, which they are able so incompletely to discharge, they are assisted by the citizens of this place, some of the most opulent of whom regularly attend the religious service. But it is obvious how very partial must still be the aid afforded from this source to families, who, having lived in the midst of every frugal comfort, have experienced, in the death of their head, at once the affliction of bereavement, and the loss of their means of support."

Friday, May 28, at 3 o'clock P. M.—The *Society for the Suppression of Intemperance* will meet in the vestry of the Church in Chauncy place.

It is expected that there will be no public address before the Society this year.

On Wednesday and Thursday mornings, at 5 o'clock, prayer meetings will be held in the Church in Park-street, and also in the Second Baptist Church. And on Thursday evening a union prayer meeting of the ministers of the various denominations will be held in the First Baptist Church.

Evangelical Missionary Society. We have received from the Treasurer of this society, the following notice, with the request that it may be inserted in this paper, for the information of the friends and patrons of the society:—

☞"The Treasurer of the *Evangelical Missionary Society in Massachusetts* availing himself of the appointment of Mr David Reed, as Vice Treasurer, and being himself often absent from town in the summer season, requests all subscribers and contributors to make Mr Reed (Editor of the Christian Register, office No. 4, Spear's Buildings, Congress-street) the channel through which their bounty may enrich the Treasury of the Society, and extend its usefulness, by enabling it, *now*, 'when the harvest truly is plenteous and the labourers few, to send forth laborers to the harvest.'" *Boston, May 17.*

We have repeatedly asked the attention of our readers to the merits and wants of this excellent Society, and we are happy to find that an increasing interest is beginning to be felt in the institution. For the purpose of bringing the subject more fully before our readers, and especially to make known the plan and objects of the Society to those who have not before been sufficiently interested in it to inquire its character, we now publish a few remarks on the subject, from the last number of the Christian Examiner:

"We can in no way account for the scanty patronage which this most useful Society receives, except on the ground, that its name of a *Missionary* Society leads to a mistake concerning the manner of appropriating its funds, which prejudices it in the minds of many, who would give it a liberal aid if its practical character and judicious management were known to them. It has a committee for Foreign Missions, to attend to the appropriation of donations expressly made for this use. But when not thus restricted, its operations are confined to this country. There are many neighbourhoods of religious families within our own territory, who would heartily welcome the establishment of public worship among them, but who are unable to support it; and others, it is to be feared, lapsing into indifference and vice, who still retain so far a respect early acquired for religion, that a faithful minister would readily reclaim them. That our new settlements should receive aid in founding religious institutions is a thing of the first moment, not only to those immediately concerned, but to the public at large. It is to the supply of such wants that this Society devotes its small resources, and by its frugal and wise application of them it has made them the means of substantial and extensive good. In some of the new settlements in Maine, it has established the ministry under the most pleasing auspices; and in several instances it has apparently prevented the discontinuance of public worship by furnishing a part of the support of the ministry to parishes, which were unable to maintain it wholly at their own cost, but have thus been encouraged and kept together till they were able to proceed without foreign assistance."

American Bible Society. The eighth anniversary of this Society was celebrated in New York, on Thursday the 13th inst.

The president of the Society, Hon. John Jay, being unable to be present, Gen. Clarkson, one of the Vice Presidents, took the chair. The meeting was opened by reading the 65th chapter of Isaiah. Various letters were read from Vice Presidents of the Society, apologizing for absence. The annual report of the state of the treasury was then read, by which it appears that the receipts for the eighth year amounted to $42,496 95 cents. This is $6,280 95 cents more than the receipts of the preceding year.

In the Annual Report of the Society it is stated that 34,000 bibles and 42,875 testaments have been printed at the Society's depository during the last year. A donation of 350 bibles and testaments in foreign languages has been received from the British and Foreign Bible Society.

The whole amount of bibles and testaments and parts of the latter that have been printed or otherwise obtained for circulation, is 403,352. The number of bibles that have been issued during the past year is 31,590, & of testaments 28,840;—making in the whole 60,439, which, added to those issued in preceding years, amounts to 309,062 bibles, testaments, and parts of testaments, that have been issued by the American Bible Society, during the eight years of its existence.—Forty-two auxiliaries have been added during the past year, making the whole number 404.

Great advantage has arisen to the Society, from the building for the transaction of the mechanical and other business operations of the Society. Stereotype plates have been procured for a testament of a larger size than common; plates have also been procured for the Bible in the Spanish language.

After finishing the Report, various resolutions were adopted, and addresses made by members of the Society. The number of distinguished strangers and persons from abroad was greater than on any former anniversary.

Maine Bible Society. It appears by the annual report of the trustees of the Maine Bible Society, that 212 Bibles and 58 Testaments have been distributed by the Society during the year past. The amount of the contributions to the Society from various sources during the past year, is $257 31. Of this sum $200 have been voted as a donation to the American Bible Society.

Philadelphia Bible Society. The sixteenth annual meeting of the Philadelphia Bible Society was held on Wednesday the 12th inst. The society is represented as in a flourishing condition. Since its formation 81,000 copies of the Scriptures have been distributed. This was the first Bible Society established in the United States.

Missionary Society. The United Foreign Missionary Society of New York, held its seventh anniversary in that city, on the evening of the 12th inst. Amongst other speeches the meeting was addressed, through an interpreter, by an aged Indian chief, of the Tuscarora tribe. At the close of the exercises a contribution was made amounting to $242.

"*Woe unto you, scribes and Pharisees, hypocrites!—for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgement, mercy and faith; these ought ye to have done, and not to leave the other undone.*

"*Ye blind guides, which strain at a gnat, and swallow a camel.*

"*Woe unto you, scribes and Pharisees, hypocrites!—for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess.*" Matt. xxiii. 23, 24, 25.

The above passage very naturally occurs to the mind on reading such a paragraph as the following, from the Litchfield (Con.) Eagle:—

"The following facts may be relied on as having occurred within the last six months:—The daughter of a very poor man, who is supported as a State pauper, believing it her duty to give for the benefit of the heathen, or contribute to the missionary cause, called upon the Rev. Pastor of the parish to which she belongs, and presented him with a gown pattern for the benefit of the Elliot or Choctaw mission. This gown was received by the Clergyman, and deposited among the articles of clothing by him received for that purpose. The girl has no means, other than her own labor, to procure money. Her mother had not for some months attended public worship for want of clothes. Her smaller sister cannot attend school for want of shoes; and the family, in addition to the small aid received from the State, of about 70 cents per week, are supported by begging from one house to another; a little Indian meal here, a little milk there, and a little meat in another place; and all these facts exist and occur daily before the Rev. Clergyman and his immediate neighborhood.

Is it the duty of this girl to give? Is it the duty of this Clergymen, under these circumstances, to receive?"

We are by no means disposed to discourage a rational charity. The habit of contributing to the promotion of benevolent objects, has a good influence on the mind of the contributor, even though his gift fail of accomplishing its intended purpose. Even the comparatively poor, if they do not give from low and improper motives, are themselves benefited by occasional small sacrifices for the good of others. It assists in binding them more closely to their fellow-beings, whilst it at the same time increases their own self-respect, and really raises them in the scale of society.

But there are cases in which people have entirely false views of the obligations of charity. They are exhorted to give, give, give,—and they obey the requisition, to the neglect of the most plain and urgent duties to their dependent relatives. The fault here, is not however, so much that of the giver, as it is of him who wrings it from him by his importunities. That a minister of the gospel should receive from a poor girl such a charity as above stated, and under such circumstances, is an act for which we conceive there can be no apology. so situated was imperiously obligated the charity of this well-intentioned rant girl, and to teach her that her was to send her young sister to school— her mother with decency for church, lieve them from the temptations, and ing tendency of a state of beggary. age such charity for the sake of sending ism to the heathen, or even for the sak parting a knowledge of letters and of civilized life to Indian children, is pay tithe of mint, anise, and cummin," "omit the weightier matters of the law ment, mercy and faith."

Presbyterian Education Society, &c. annual meeting of this Society was at New York, on the 13th inst. and anniversary of the American Society fo rating the condition of the Jews, on

African Free School. At a late exa of this institution, in New York, the pu said to have given good evidence of pacity and disposition for improvement. school is conducted on the Monitorial is considered as furnishing striking proo excellence of the system.

The Diario, of Rome, March 10th, intention of communicating some very formation concerning the state of relig France, and the progressive augmentation it experienced in 1823, publishes the fo letter, which is said to come from a pers acquainted with the subject:—

"The number of religious establishm the kingdom amounts to four thousand. pious persons have favoured them with ent legacies, and those of the year 1823 a ed to the sum of two millions of francs. Christian Majesty, by thirteen ordinanc granted locations for secondary seminari ecclesiastical schools. In the single dioc Bordeaux are 49 regular houses, indepen several other pious congregations. The n of religious persons living under differen amount to 1800, 1200 of whom are in P The number of Priests has increased wit last year about 1740, and now amounts t than 35,000 without counting the Vicars al. Within 1823, 1200 deacons and 13 deacons have been ordained; and the s in the seminaries have increased from 29,000 to 35,500."

GENERAL INTELLIGENCE.

New Bridge. In the Board of Aldermen, on day evening, May 13, the proceedings of the ci ing held in Faneuil Hall, on the petition of Lot wright and others, praying that instructions given to the Senators and Representatives of trict and city in the General Court, to support plication for a free bridge from Wheeler's South Boston; which petition was sustained as Yeas 2847, Nays 779; were referred to a joint tee, to report a memorial to the Legislature on ject.

Steam Boat Explosion. Our Correspon the Offices of the New-York Commercial A and National Advocate, have furnished us particulars of the disastrous explosion of the the steam boat Ætna, Captain Robinson, belo the Citizens' Post Coach Line, between Phil and New-York, on her passage from New-B to New-York. The accident happened about on Saturday evening, off the Kills, in State Sound. The deck of the boat was blown off, was rendered a complete wreck. There we forty passengers on board, part of them from phia. Three women and two men lay dead four jumped overboard, of whom three were and 15 or 20 were severely scalded. The Officers' barge conveyed six of the suffere Hospital on Staten Island, two of whom ex mediately after being landed. The wreck up to New-York. *Da*

Steam Boat without a Boiler. In the C Observer it is stated, that a small steam ve machinery of which, furnace and all, occu three feet in length and two and half in wi without a boiler, was witnessed on Monday, delphia, driving a common ferry boat, wit sengers, at the rate of eight miles an hour. invention of Mr Hawkins; and if the cylind is only seven inches in height, had been a it is said that the power would have been It is proposed to call this mode of navigati Steam Boat Safety"—not being liable to b scalding. It must speedily supersede all ot *N. Y. Ev*

American Antiquarian Society. The ciety of Antiquaries in France, have presen American Antiquarian Society the following works, viz:—The Memoirs of the late Celtic of Paris, in five volumes; also a Dictiona Celtic Language of Lower Brittany in Fran lect of the Welch, and connected with the a Grammar of the same, in two volumes moirs of the Royal Society of Antiquaries which succeeded the Celtic Academy, in umes. The above were accompanied with the President of the American Antiquarian

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It should be noticed that all books, news presented to the Society, are carefully d their Library for preservation, and every corded with the name of the donor.

Liberality. The Hon. James D'Wolf, Senate, and Saul Alley, of New-York, have $100 dollars to the sufferers by the late fi Castle, Del.

we conceive there can be no apology. A man so situated was imperiously obligated to refuse the charity of this well-intentioned but ignorant girl, and to teach her that her first duty was to send her young sister to school—to clothe her mother with decency for church, and to relieve them from the temptations, and the debasing tendency of a state of beggary. To encourage such charity for the sake of sending Calvinism to the heathen, or even for the sake of imparting a knowledge of letters and of the arts of civilized life to Indian children, is indeed "to pay tithe of mint, anise, and cummin," and to "omit the weightier matters of the law, judgement, mercy and faith."

PRESBYTERIAN EDUCATION SOCIETY, &c. The 6th annual meeting of this Society was celebrated at New York, on the 13th inst. and the fifth anniversary of the American Society for Meliorating the condition of the Jews, on the 14th.

AFRICAN FREE SCHOOL. At a late examination of this institution, in New York, the pupils are said to have given good evidence of their capacity and disposition for improvement. This school is conducted on the Monitorial plan, and is considered as furnishing striking proof of the excellence of the system.

The Diaro, of Rome, March 10th, with the intention of communicating some very exact information concerning the state of religion in France, and the progressive augmentation which it experienced in 1823, publishes the following letter, which is said to come from a person well acquainted with the subject:—

"The number of religious establishments in the kingdom amounts to four thousand. Many pious persons have favoured them with different legacies, and those of the year 1823 amounted to the sum of two millions of francs. His Christian Majesty, by thirteen ordinances has granted locations for secondary seminaries and ecclesiastical schools. In the single diocese of Bordeaux are 49 regular houses, independent of several other pious congregations. The number of religious persons living under different rules amount to 1800, 1200 of whom are in Paris.—The number of Priests has increased within the last year about 1740, and now amounts to more than 35,000 without counting the Vicars General. Within 1823, 1200 deacons and 1300 subdeacons have been ordained; and the scholars in the seminaries have increased from about 29,000 to 35,500."

GENERAL INTELLIGENCE.

NEW BRIDGE. In the Board of Aldermen, on Thursday evening, May 13, the proceedings of the city meeting held in Faneuil Hall, on the petition of Lot Wheelwright and others, praying that instructions may be given to the Senators and Representatives of the district and city in the General Court, to support the application for a free bridge from Wheeler's Point to South Boston; which petition was sustained as follows: Yeas 2847, Nays 779; were referred to a joint committee, to report a memorial to the Legislature on the subject.

STEAM BOAT EXPLOSION. Our Correspondents at the Offices of the New-York Commercial Advertiser and National Advocate, have furnished us with the particulars of the disastrous explosion of the boiler of the steam boat Ætna, Captain Robinson, belonging to the Citizens' Post Coach Line, between Philadelphia and New-York, on her passage from New-Brunswick to New-York. The accident happened about 7 o'clock on Saturday evening, off the Kills, in Staten Island Sound. The deck of the boat was blown off, and she was rendered a complete wreck. There were about forty passengers on board, part of them from Philadelphia. Three women and two men lay dead on board, four jumped overboard, of whom three were drowned, and 15 or 20 were severely scalded. The Health Officers' barge conveyed six of the sufferers to the Hospital on Staten Island, two of whom expired immediately after being landed. The wreck was towed up to New-York. *Daily Adv.*

STEAM BOAT WITHOUT A BOILER. In the Columbian Observer it is stated, that a small steam vessel, the machinery of which, furnace and all, occupied only three feet in length and two and half in width, and without a boiler, was witnessed on Monday, at Philadelphia, driving a common ferry boat, with 12 passengers, at the rate of eight miles an hour. It is the invention of Mr Hawkins; and if the cylinder, which is only seven inches in height, had been a foot high, it is said that the power would have been doubled. It is proposed to call this mode of navigation, "the Steam Boat Safety"—not being liable to bursting or scalding. It must speedily supersede all other boats. *N. Y. Eve. Post.*

AMERICAN ANTIQUARIAN SOCIETY. The Royal Society of Antiquaries in France, have presented to the American Antiquarian Society the following valuable works, viz:—The Memoirs of the late Celtic Academy of Paris, in five volumes; also a Dictionary of the Celtic Language of Lower Brittany in France, a dialect of the Welch, and connected with the Erse; and a Grammar of the same, in two volumes; also Memoirs of the Royal Society of Antiquaries of France, which succeeded the Celtic Academy, in three volumes. The above were accompanied with a letter to the President of the American Antiquarian Society.

The American Antiquarian Society not long since received a valuable communication from the celebrated Baron Alexander de Humboldt, on the Antiquities and the Ancient People of America. The Society have likewise received from the East Indies, copies of the whole, and of others, a part, of the Sacred Writings, translated into as many as fifteen of the Oriental Languages. Most of these were presented by the late Rev. William Ward, after his return to Serampore from a visit to this country.

It should be noticed that all books, newspapers, &c. presented to the Society, are carefully deposited in their Library for preservation, and every article recorded with the name of the donor. *Centinel.*

LIBERALITY. The Hon. James D'Wolf, of the U. S. Senate, and Saul Alley, of New-York, have each given $100 dollars to the sufferers by the late fire at New-Castle, Del.

GAS LIGHTS. The experiments of the gas light company of New-York are said to have been so satisfactory, that the stock has risen to 30 per cent. above par. The gas pipes were contracted for in England, and their arrival is hourly expected.

NEW EXCHANGE. It would appear that our citizens are at last to be accommodated with an Exchange; the Directors of the Merchants' Exchange Company having purchased the Buchanan property in Wall-street, as a suitable place for erecting a building. It cost about $100,000, has a front of 114 feet, including Wall-street House; and extends backward to Sloat-Lane. *N. Y. Ev. Post.*

DEAF AND DUMB. A public exhibition of the scholars of the Deaf and Dumb Institution in this city, took place yesterday in the North Church. We have only room to say, that the scholars gave evidence of great proficiency, highly creditable to their Instructors. The whole of the exercises were interesting, and gave great satisfaction to a most respectable audience. We regret to learn that the Institution is not in so flourishing a condition as could be wished, owing to a want of funds. *N. Y. Daily Adv.*

In the Linnæan Garden, the number of tulips now in flower, exceeds fifteen thousand, comprising above six hundred of the finest varieties known in Europe. *N. Y. American.*

NEWSPAPERS. There are sent by mail from the Philadelphia post office, every quarter, 162,040 newspapers, published in that city, and annually 648,160. The quarterly postage on these amounts to $1864 87 cts. and annually amounts to $7459 48 cts. There are 18 newspapers printed in Philadelphia, 11 of which are daily, the remainder weekly; averaging on the whole, as sent by mail, about 2100 a day, 4200 every other day, or 8600 weekly.

On the 27th ult. the foundation of a Mariner's church in Philadelphia was laid with appropriate solemnities. It is by contract to be completed before the ensuing winter. We understand that the expense is to be defrayed by a gentleman who has appropriated his whole property to this distinguished christian charity.

KENTUCKY. The Legislature of this state passed at their last session an act subjecting to forfeiture all lands of *residents and non-residents*, if not *cultivated and improved* before *the first day of August*, 1825.

A quack doctor, (a stranger,) who had been practising in West Union, Ohio, and dealing out his nostrums plentifully was lately drummed out of town by the regular physicians.

SLAVE TRADE. This disgraceful traffic is still continued, notwithstanding the exertions of the governments of the United States and Great Britain to suppress it, and we learn that a vessel arrived at Matanzas in the last week of April, from Africa, with 140 slaves on board. *Baltimore Fed. Gaz*

The SLAVE TRADE bill has passed both Houses of Parliament, and received the King's assent.

CRUELTY TO SLAVES. Mr Buxton, in his speech on negro slavery, in the British House of Commons, stated that a single West-India newspaper, contains upward of 500 cases of negroes advertised, who had been stamped with a hot iron. He noticed the following cases:—Alice, marked J. B. and having scars on the back from flogging; Robert, marked C. G. and having marks of flogging on his shoulders; Sarah, marked G. F. G. on the right breast, with marks of flogging on her back; Betsey, marked I. D. on the right shoulder, and S. A. O. cut plain on her breast; Peter, marked with a cow-iron; one man had the following letters on his breast:—A. C. S. E. P. O. N. P. I. L. M. It is a common practice to stamp on the negroes, with a hot iron, the initials of the names and estates of their owners.

There are in the senate of the United States, nine gentlemen who have been Governors of the States which they respectively represent.

A new paper, entitled the *Stonington Chronicle*, is to be published in a few days at Stonington, Conn. It will support J. Q. Adams for the Presidency. *New-Haven Register.*

17,366 feet of boards were lately sawed at Kendall's mill in Searsmont, Me. in less than 24 hours.

A man was lately hung in S. Carolina for horse-stealing.

COUNTERFEITERS. A gang of Counterfeiters, consisting of five men and one woman, were arrested at N. York, on Saturday evening last, and after an examination committed to prison.

GOTTINGEN UNIVERSITY. The number of students at present in Gottingen is 1419. Among them are four princes,—the Prince of Brunswick, the Prince of Leinsingen, and the two Princes of Solms; and also seventeen Counts. Of the students, 270 study theology, 730 jurisprudence, 224 medicine, and 195 devote themselves to physics and general philosophy.

The Rev. Dr Mason, President of Dickinson College, has tendered his resignation to the board of trustees. He has been impelled to this by ill health.

An action has been lately brought before the Supreme Court of Chester Circuit, in New York, against the proprietors of a stage that runs from New York to Albany, for account of damage sustained by the plaintiff, Rev. Isa Ingraham, from the upsetting of the carriage through the negligence of the driver. The jury returned a verdict of *Five hundred dollars* for the plaintiff.

FOREIGN ARTICLES.

FROM PERU.

Advices from Chili to the 19th Feb. represent the revolutionary affairs in Peru as in a bad state, and that the Liberator Bolivar, was about returning home, and leaving the Peruvians to their fate.

HAYTI.

Accounts from Hayti to the 13th of April, state that very serious apprehensions are entertained that the king of France is meditating an invasion of the island. President Boyer has issued a decree ordering the necessary measures to be taken for the defence of the country. *N. Y. Observer.*

ALGIERS.

A French frigate arrived at Gibraltar 2d of April, from Algiers, with all the Spanish prisoners taken by the Algerines, the difference between the Spaniards and Algerines having been settled. The Algerines had taken all their vessels of any consequence into shoal water and stripped them.

SPAIN.

Advices from Madrid state that an order has a length been published, granting a general pardon to all the military of the Constitutional armies, with an exception that none of them are to reside at Madrid, nor to inhabit the royal palaces. A civil amnesty was said to be under consideration.

Congressional Proceedings.

The SENATE were chiefly occupied with the consideration of the Tariff bill till Thursday, May 13, when, having been read a third time, it passed, 25 voting in the affirmative, and 21 in the negative. The bill was then sent to the other house for concurrence in the amendments.

Since the passage of the Tariff bill, the Senate has been busily occupied in considering and acting on various bills of a local or private nature.

The treaty with England respecting the Slave Trade is now before the Senate.

The Beaumarchais claim has been laid on the table, which is considered nearly equal to rejection.

In the House of Representatives the most important business has been the making appropriations for improving the navigation of the Mississippi, and the Ohio rivers. On Tuesday, May 11th, the House voted 99 to 87 that the bill relative to adjournment be laid on the table.

A communication from Mr Crawford, in answer to the charges of Mr Edwards, was received and ordered to be printed. The Intelligencer says it is considered a triumphant vindication of Mr Crawford from the charges.—Mr Edwards was expected to be in Washington as early as the 28th inst. and it was generally thought that the subject of controversy between him and Mr Crawford would be settled this session.

The bill to amend the judiciary was discussed at large.

The Tariff bill, as amended by the Senate, was committed by the House to the Committee on Commerce and Manufactures, and was by this Committee reported to the House, with some small alteration.

It was expected that Congress would not rise before the first of June.

INSTALLATIONS, &c.

On Thursday the Rev. Sebastian Streeter, from Portsmouth, was installed Pastor of the First Universalist Church and Society in this city. Introductory Prayer, by the Rev. Barzillai Streeter, of Salem; Sermon, by Rev. Russel Streeter of Portland; Consecrating Prayer, by Rev. Hosea Ballou, 2d, of Roxbury; Charge and delivery of the Scriptures, by Rev. Thomas Jones, of Gloucester; Right Hand of Fellowship, by Rev. Hosea Ballou, of Boston; Concluding Prayer, by Rev. Sebastian Streeter, the Pastor installed; Benediction, by the Rev. Edward Turner, of Portsmouth.

At the Long Plain Meeting-house (Baptist) in Fairhaven, on the 22d ult. Mr George R. Pierce. Sermon by Elder Hix.

MARRIED,

In Yarmouth, on Monday last, by the Rev. Mr Cogswell, Mr Nathaniel P. Simpkins, of this city, to Miss Eliza J. Thacher, eldest daughter of Henry Thacher, Esq.

In Milton, on Wednesday, by the Rev. Mr Gile, Jason Reed, Esq. of Lexington, Mass. to Miss Nancy E. Coates, of Milton.

In Medford, on Wednesday evening last, by the Rev. Mr Bigelow, Dr Daniel Swan to Miss Sarah, daughter of Remember Preston, Esq.

In Newbury, Mr Moses L. Hale, of this city, to Miss Mary L. Miltimore.

In Harvard, by Rev. Mr Blanchard, Mr George Atherton, to Miss Mary Goldsmith.—Mr Wm. Willard of Shirley to Miss Rebecca Barnard.

In Salem, by the Rev. Mr Brazer, Mr William Ives, publisher of the *Salem Observer*, to Miss Lucy Gardner. Also, by the Rev. Mr Brazer, Capt. Henry G. Bridges to Miss Eliza Chadwick.

In Northampton, Mr Hiram Ferry, publisher of the *Oracle*, to Miss Lucretia Clark.

In this city, at the King's Chapel, by the Rev. Mr Frothingham, Mr James Freeman Curtis to Miss Isabella, eldest daughter of William Stevenson, Esq.

By the Rev. Dr Channing, Mr George W. Sturgis to Miss Mary Anna, daughter of Walter Channing, Esq.

Mr George W. Frothingham, merchant, to Miss Mary Ann M'Lellan, of Providence.

DIED,

In Harvard, Mr Richard Goldsmith, in the 87th year of his age.—In the death of this excellent man, the poor have lost a kind friend, the children an affectionate father. The church of which he has been a member for more than fifty years will also deeply feel its loss. The recollection of his virtues will be cherished with grateful remembrance by a numerous circle of friends and relations.

In Rome, 13th March, Maria Louisa Josephine, Duchess of Lucca, aged 42. The vicissitudes of fortune, of this sister of Ferdinand 7th, as Queen of Etruria, are well known to all acquainted with the deeds of Napoleon.—She is succeeded by her son, as Duke of Lucca; who, on the death of Maria Louisa, late Empress of France, will also succeed to the Duchies of Parma and Placentia.

In Plattsburg, James Kent Platt, M. D. professor of the institutes of surgery in the University of Vermont.

In West Bridgewater, on the 13th inst. Mrs Susanna Bartlett, aged 85, wife of Mr Samuel Bartlett. They had lived in the bands of wedlock sixty seven years.

In Lynn, on Sunday last, Mary, wife of Thomas Rich.

In this city, Mrs Hannah Ticknor, wife of Mr Benjamin Ticknor, aged 38.

On Friday, Mrs Susannah Nickels, wife of Capt. Samuel Nickels, aged 43.

In Madison, 7th inst, Mr Elisha Lincoln, aged 64, formerly of Abington, Mass.

In New Bedford, Mrs Elizabeth Rotch, consort of the venerable Wm Rotch, Esq. aged about 89.

Convention of Ministers.

THE *Annual Convention of Congregational Ministers* will be holden at the New Court House, in Boston, on Wednesday, the 26th inst. 5 o'clock, P. M.; and on Thursday at 11 A. M. A Sermon will be delivered before them in First Church, Chauncy place, by the Rev. Thomas Snell, of North Brookfield; and a Contribution made for the widows and orphan children of deceased Ministers.

JOHN CODMAN,
Scribe of Convention.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court-street, and at the Counting Room of the Christian Register, price 12 cts. "Two Letters on the genuineness of the verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of N. York, by HENRY WARE, jr. Minister of the Second Church in Boston. *Third edition.*

Advertisement to this edition. Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their re-publication. A very few slight alterations have been made, and an essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the letters are again submitted to the public with the hope that they may do something to aid the cause of christian knowledge and truth.

FOR Sale at the Counting Room of the Christian Register, the following valuable Theological works, on very reasonable terms:—

Campbell's Four Gospels
do, Systematic Theology
Prideaux Connexions
Griesbach Nov. Test.
Buckminster's Sermons
Priestley's Discourses
Bennett's do.
Whitby's do.
Lee's Sermons
Tappan's Works
Neal's History of the Puritans, 2 vols. Lond. 1811.
Josephus' Works, 4 vols, 8vo. Lond. 1822.
Reed's Apology for Infant Baptism.
Chalmers' Discourses.
Law's Serious Call to a Devout and Holy Life.
Buck's Theological Dictionary.
Butler's Analogy of Natural and Revealed Religion.
Ostervald's Bible.
Wakefield's Translation of the New Testament.
Taylor's Sermons
Paley's Natural Theology.
Paley's Evidences of Christianity.
Bancroft's Sermons.
Lathrop's Sermons.
Family Prayers.
Prettyman's Introduction to the Study of the Bible.
Clark's Discourses to young people
Evans' Sketch
Taylor's Holy Living
do. do. Dying
Hooker's Eccl. Polity, Lond.

☞ A variety of valuable and cheap Religious Tracts constantly on hand. A liberal discount will be made to those who purchase to sell again or for distribution.

Bean's Advice.

THIS day published, and for sale at the counting room of the Christian Register,

The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean. It is a book of nearly 100 pages 18mo, and will be afforded to subscribers, neatly bound in morocco, at $2 40 per dozen. It is a work wholly of a practical character, and has been highly approved and recommended by the clergy of various denominations. Those of the clergy, or others, who may wish it, can yet obtain it at this office, by the dozen, or in greater quantities, at the above price. April 23.

Recollections of Jotham Anderson.

JUST Published, and for sale at the Counting Room of the Christian Register, and at the principal Book-stores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together." April 16.

School for Young Ladies.

A SCHOOL for Young Ladies will be opened in Easton, on the first Monday in May, under the superintendence of Rev. LUTHER SHELDON, assisted by a female Instructress. Board in good families may be obtained at the low price of $1,00 per week. Tuition 2,00 per quarter. April 9.

JUST PUBLISHED, and for sale at the printing office of NATHANIEL BALCH, jr No. 18 1-2, Cornhill, "*Clerical and Ecclesiastical Bigotry and Intolerance; or, a Brief Statement of the Proceedings of the Second Church of Christ in Weymouth against* Samuel Bayley, Esq. *a member of said church.*"

"They will deliver you up to the councils and scourge you in their synagogues."

☞ For sale likewise at the Counting Room of the Christian Register. Price 25 cents. April 23.

Female Classical Seminary, Worcester

THE subscriber, in again offering the benefits of his Seminary to the public, has the pleasure of stating, that he has enlarged and systematized his plan, and that he now proposes giving a regular course of instruction to *Young Ladies only*, in all the branches that are taught in Academies, or that may be judiciously selected from a Collegiate course, together with painting, needle work, music and the Latin and French languages.

He has engaged the assistance of Miss C. SPRAGUE, a lady of distinguished literary attainments, and his Seminary will now have the combined advantage of a lady's and gentleman's instruction. The pupils will be so arranged, that the number of classes will not exceed three or four, which will afford peculiar opportunity for particular and careful instruction.

Price of Tuition $10 per quarter—Board $2 per week, Summer quarter to commence June 7th.

BENJAMIN F. FARNSWORTH.

Reference to—Hon. Levi Lincoln, Hon. A. Bigelow, Rev. Dr Bancroft, Rev. J. Going. May 14.

Collection of Hymns.

NEXT month will be published, a third impression of the second edition of the NEW-YORK COLLECTION OF HYMNS.

An index of first lines is added to the second edition, and many other improvements will be found to have been made in it. The work being now stereotyped, Societies who adopt it are guaranteed against any typographical errors, or future alterations, except such additions as may be thought advisable to make, and which will always be published separately, and in a form to be bound up with the present volume.

It would be invidious to make any comparisons of this Collection with others professing similar objects and founded on similar principles. The compiler of the New York collection wishes to see the success of those principles, and he is willing to believe that the public are sufficiently enlightened to institute a comparison of the merits of the different works offered to their acceptance.

The supply of the New York collection, has been, for a time interrupted by the unexpected demand for the last impression. Arrangements are made to prevent this in future.

☞ Orders for the work will be received at the counting room of the Christian Register. April 2.

Wanted,

A GOOD JOURNEYMAN, to work at Chaise and Harness Making business, at Waltham, Mass.

ALSO, a steady and intelligent lad about 15 years of age, as an apprentice to the above business.

May 7. WILLIAM LOKER.

True Messiah Exalted.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single.

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund.

Dr Flagg

HAS removed from No. 8 on the south side of Winter-street, to No. 11 on the north side. May 7

POETRY.

The following is a translation from an ancient Spanish Poem, which, (says the Edinburgh Review,) is surpassed by nothing which we are acquainted with, in the Spanish language, except the odes of Luis de Leon:—

O! let the soul its slumber break,
Arouse its scenes and awake,
To see how soon
Life, with its glories, glides away,
And the stern footstep of decay
Comes stealing on.

How pleasure, like the passing wind,
Blows by, and leaves us nought behind
But grief at last;
How still our present happiness
Seems, to the wayward fancy, less
Than what is past.

And while we eye the rolling tide,
Down which our flying minutes glide
Away so fast;
Let us the present hour employ,
And deem each future dream of joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To-morrow than to-day,
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them decay.

Our lives like hasting streams must be,
That into one engulphing sea
Are doomed to fall;
The Sea of Death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'lets glide
To that sad wave!
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

* * * * * *

Our birth is but a starting place,
Life is the running of the race,
And death the goal;
There all our steps at least are brought,
That path alone, of all unsought,
Is found of all.

Say, then, how poor and little worth,
Are all those glittering toys of earth
That lure us here;
Dreams of a sleep that death must break;
Alas! before it bids us wake,
Ye disappear.

Long ere the damps of death can blight,
The cheek's pure glow of red and white
Hath passed away:
Youth smiled, and all was heavenly fair;
Age came, and laid his finger there,
And where are they?

Where are the strength that mock'd decay,
The step that rose so light and gay,
The heart's blithe tone?—
The strength is gone, the step is slow,
And joy grows weariness and wo
When age comes on.

THE FIRST BORN.

Never did music sink into my soul
So silver sweet, as when thy first weak wail
On my rapt ear in doubtful murmurs stole,
Thou child of love and promise!—What a tale
Of hopes and fears, of gladness and of gloom,
Hung on that slender filament of sound!
Life's guileless pleasures, and its griefs profound
Seem'd mingling in thy horoscope of doom.
Thy bark is launched, and lifted is thy sail
Upon the weltering billow of the world;
But O! may winds far gentler than have hurled
My struggling vessel on, for thee prevail;
Or if thy voyage must be rough—may'st thou
Soon 'scape the storm and be as blest as I am now?

HYMN.

"*Our Father who art in heaven.*"

Father of all adored above,
Whose throne is fixed in heaven,
Still be thy rich, unpurchas'd love
To all thy children given.

From Thee we came, Almighty Sire,
Howe'er distinguished here;
Forgive our sins, good thoughts inspire,
And guide us in thy fear,

Round the wide world help us to trace
Thy hand in all we see!
And love, impartial, all our race,
As images of Thee.

Miscellanies.

The following is a list of Universalist periodical works published in the United States:—

Christian Intelligencer, published semi-monthly at Portland, Me. 4 pages quarto, $1 per annum.—Rev. Russell Streeter, Editor.

Universalist Magazine, published weekly at Boston, quarto, $2 50 per annum, or $2, if paid at the commencement of the volume.—Rev. H. Ballou, H. Ballou, 2d, and Thomas Whittemore, Editors.

Gospel Herald, published semi-monthly, at the city of New-York, 8 pages royal octavo, $1 per annum.—Mr Henry Fitz, Editor.

Religious Inquirer, published semi-monthly, at the city of Hartford, (Conn.) 8 pages royal octavo, $1 per annum.

The Gazetteer, published weekly, at the city of Philadelphia, 8 pages quarto, $3 per annum. Rev. Abner Kneeland, Editor. This paper commenced on the first of January last; but is considered a continuation of the "Philadelphia Universalist Magazine,"—which was discontinued some months since, in consequence of the temporary absence of the Editor.

Christian Repository, published once in two months, at Reading, Vt. 48 pages duodecimo, $1 per annum. Rev. S. C. Loveland, Editor.

Evangelical Repertory, published monthly, at Charlestown, Mass. 16 pages octavo, $0 75 per annum. Rev. Edward Turner, Editor.

Herald of Salvation, published semi-monthly, at Watertown, N. Y. 8 pages royal octavo, $1 per annum. Rev. Pitt Morse, Editor.

Gospel Advocate, published weekly, at Buffalo, N. Y. 8 pages royal octavo, $2 per annum. Rev. Thomas Gross, Editor.

Gospel Inquirer, published semi-monthly, at Little Falls, N. Y. 8 pages royal octavo, $1 per annum. Rev. George B. Lisher, Editor.

Rochester Magazine and Theological Review, published monthly, at Rochester, N. Y. 16 pages octavo, $1 per annum. Rev. J. S. Thompson, Editor.

Messenger of Peace, published semi-monthly at Hudson, N. Y. 8 pages royal octavo, $1 per annum. Rev. R. Carrique, Editor.

SIERRA LEONE.

Sierra Leone Gazettes have been received to the 27th of January. They notice the very great increase of the Gold Trade during the last year, a circumstance which will probably surprise some of our contemporaries, who erroneously suppose the colony to be of no commercial importance, and never likely to become so. Not only have gold traders arrived in caravans, but even singly, which is justly remarked, as most gratifying, for as they have accomplished their journies without interruption across a immense tract of country, it is plain that the state of the interior is much meliorated, and that the paths are open to the merchandise of the colony. Isaaco, the celebrated guide of Mungo Park, had reached Port Logo, on his way from Sego, bringing with him 3,000 dollars' worth of gold; and numberless individuals were daily offering small quantities for barter. It is a fact of no small interest to the mother country, that both at Sierra Leone and on the Gambia, the natives in the barter for gold require nearly the whole in British manufactures; among which may be named as the most desirable, muslins and printed cottons. It was formerly urged, in objection to the Abolition of the Slave Trade, that England would lose a valuable trade in her own manufactures to the coast of Africa. The contrary has been the case. The trade, throughout the whole line of coast, has increased beyond the most sanguine expectation, and it must not be forgotten that the returns are in African produce of the most valuable kind.—The timber trade flourishes so much that no less than twelve vessels were loading, or preparing to load; and it was believed that the preparing of their cargoes would occupy no fewer than five thousand of the natives, whose sole payment was in British manufactured goods. Rice is an article of general cultivation among the natives; but some of the Chiefs having stopped the supply, two gentlemen, named Gabiddon and Bonard, had been sent to treat with them on this subject, and had effectually succeeded in re-opening the communication. Indeed, the Governor, Sir C. McCarthy, neglects no means of extending the commercial and political interests of England among the natives. While he proceeded himself to the Gold Coast to direct operations against the Ashantees, he despatched Mr Rendall to the Sherbro River to maintain peace among the Chiefs in that quarter, and sent Mr Austin on a similar mission to Almamy Amarah. Both these gentlemen have returned to the colony successful. It is almost superfluous to add, that the grand stimulus to those hostile movements among the natives is the Slave Trade, which benefits their cupidity by effecting a demand for their captives The great slave market in that neighborhood is at the Gallinas. It is supplied with victims from the banks of the tributary streams of the Sherbro and Shebar rivers. The slaves are taken in boats or canoes from the various ports where they are collected to a small neck of land, whence, in half an hour's march they reach the Gallinas. We regret to say that the French flag continues to be disgraced by an active employment in this odious traffic; and the Sierra Leone papers express in strong terms their belief that this is done with the connivance of the French Government.

It is a more pleasing task to advert to the decided progress of the colony in improvement.—Under Sir C. McCarthy's fostering care the liberated Africans are making daily advances in intellectual cultivation, as well as in industry.—The roads of the colony are brought to a high state of perfection; hills have been cut through, drains made, and arched bridges erected. "We feel an honest pride," says the Journalist, "in the contemplation of those works, which have sprung up under our immediate view, and which we are well aware were deemed impossibilities a few years since." There is a life and a spirit too about the Colony which is very pleasing.—"We never remember," says the writer, on the 27th of December, "to have seen the Christmas gambols conducted more peaceably, and at the same time with such apparaent heartfelt glee and merriment as during the present week. We have had races of boats, canoes, and Kroomen afoot, &c. &c.; with balls and dinners out of number." Our readers, perhaps, will hardly expect to hear of a theatre at Freetown; but such is the fact, and we find that it was expected to be opened "with entire new scenery, decorations," &c. on the return of Sir C. McCarthy from the Gold Coast. With the more important edifices, those devoted to the purposes of religion, Sierra Leone is better furnished than any colony under the Crown; and, while we find that Demarara, with a population of 80,000 souls, has only one church, Sierra Leone, with a population of 17,000, has fourteen!! The present Journals give an account of the laying the foundation stone of another church with great solemnity. As native youths are educating in the colony to spread Christianity in the interior, it is suggested in the paper of the 3d of January, that it might be advisable to establish missionary stations at Port Logo, Cambia, Fouricaria, Melicourie, &c. This idea may perhaps, deserve attention from some of the societies established at home. Meanwhile, we cannot but join in the Author's hope, that by such means "civilization and religion increasing in efficacy, as they increased in extent, might overrun that whole continent with greater rapidity than is anticipated by the most sanguine friend of Africa. *London paper.*

THE LAY PREACHER.

[BY DENNIE.]

"*Come, my beloved, let us go forth into the field; let us lodge in the villages.*"

The hope of gain, and the love of society, have now for centuries, incited men to risk many inconveniences, for the sake of congregating in cities. The simple would naturally conclude that where there was "much people" there would be much jollity. Desperate adventurers, bringing their craft to market, would have nothing to lose, and every thing to gain in the throng. Ambition would find, in every *street*, a ladder lofty enough to reach the extent of many a project; and avarice could find no place more convenient to *drive* a bargain, than a frequented coffee house, or an obscure alley. Schemes of wealth and aggrandizment, or pleasure, thus operating upon hope, the busiest and most sanguine passion, should we wonder to mark flocks of rovers, eager and upon the wing, expecting by a flight from the *country* to fly for themselves?

But wisely has the wise man said, "Better is a handful with *quietness*, than both hands full, with travail and vexation of spirit." Tranquillity chooses the country for her favorite residence, and should you inquire for the peaceable personage in town, every cit would tell you he did not know her, and that she must be some outlandish person. In cities I grant there are many *agitations*, which are defined by the name of pleasure, but they are a spurious brood, and felicity would not call them her own. The streams of pleasure in cities are like their common sewers; they are turbid, they are full of taint. He who quaffs liberally must soon be either sick or drunk; and such morbid influence have they on the brain, that men go from them, like the apostle's gazer in the glass, "not knowing what manner of person they were."

They who wish never to be cloyed, to respire with freedom, to enjoy the pleasure of reading and reflection, and to sleep sweetly, must *go forth into the field and lodge in villages.* Allowing that there are some genuine delights in the thronged town, yet they tread too fast on each other, and weary by constant succession. A man will pray sometimes no less fervently for a respite from pleasure, than, in a fit of the gout, for a respite from pain. The pleasures of the country, pure, simple, not dazzling, not boisterous, will gently stir the stream of life; a stream which passions should not be sufferered to vex into whirlpool, nor be "creamed over and mantled" by the stagnation of sloth. To saunter along the banks of the brook, and allure the trout from his recess, to crop the fantastic flowers of May, or the strawberries of June, to climb the solemn mountain, or loiter in the valley's shade, are cheap and real pleasures, make no man a criminal, and leave no sting behind.

Such is the influence of the atmosphere upon the human body, that even robust constitutions are sensible of the changes of the air, and invalids are "tremblingly alive" to them. A fluid, that, whether we are sheltered at home, or exposed abroad, we are obliged perpetually to dabble in, we should attempt to find in the utmost purity. But in great towns, on the margin of the main, reeking with the putrefaction of its shores; in cities, whose streets are defiled with frequent feet, and scorched by the dogstar, where every tenth house is a hospital, it is not air which the sallow inhabitants breath, but a mass of offensive things. Let the chain which binds willing prisoners to the crowd be broken, let them "go forth to the field," and if the easy play of their lungs, and alertness of limbs; if the light slumber and the red cheek will not convince them whence the mighty change in their health has proceeded, they deserve to die soon, and in some dirty lane, as a punishment for their incredulity.

Dissipation being the characteristic of cities, to travel its round will require so much time that none will be left to cultivate the understanding, or mend the heart. Whatever some indolent fine ladies and fine gentlemen may suppose, we were not sent into this world merely to go to assemblies, to saunter in shops, to purchase of milliners, or undergo the three hours' operation of a barber. He, who wishes to read verses, or write them, he who means to instruct others, or commune with himself, must seek the retirement of the "field" and the "village." In the city, protracted dinners and midnight revel will murder half, and more than the day, and the long repose of the morning will will be necessary to repair the wasted spirit. In solitude, as there are few incidents to enchain the mind, and few excesses to debase it, the student will bring a wiling intellect to the complicated task, and from a pen put to a rural desk, all difficulty and hindrance will vanish away. He, who, in city, and broken slumbers, has a thousand times turned his pillow and himself, and, like Shakespeare's king, has muttered, "O, partial sleep, how have I frighted thee," will find that if he would sleep soundly, he must "lodge in the village." That exercise which, in the country, is usually taken in the day, will induce that lassitude ever accompanied by delicious repose at night. He may be assured that, *at the close of the day, the hamlet is still;* no lumbering carts or chariots will banish his pleasant dreams; no outcry of midnight murder chill his palpitating heart; no noise will strike his ear, but the distant waterfall, and no fires glitter in his eye, but the innoxious one of the lucid insect of the meadows. At this genial period, when every June rose is broad blown, and the garniture of the fields is of the greenest hue, the emigrant from town, may, perhaps, find some amusement not inferior to gambling all night, tracing dusty streets, or visiting the sagacious dog.—He will acknowledge the flavour of our strawberry equal to his pine apple, and the notes of the robin, and wren "of little quill," may sooth him as much, and sound as sweet, as those of the songstress of the theatre.

IMPORTANCE OF FEMALE EDUCATION.

Who is it, that moulds and directs the character of our boys, for the first ten or twelve decisive years of their life? Not their father; for such are his engagements, or such the reserve and stateliness of his manners, that his sons but rarely come in contact with him. No; it is in the nursery, it is in the gentle and attractive society of the mother, it is in her affectionate bosom and on her lap, that the blossoms of the heart and mind begin their bloom; it is she, who tends the twig, and thus decides the character of the tree. How then ought she to be accomplished, for this important office! How wide and diversified her reading and information! How numerous the historic models of great men, with which her memory should be stored! How grand and noble the tone of her own character!

HONORABLE HUMILITY.

Gen. Bauer, who commanded the Russian cavalry in Holstein, was a soldier of fortune, whose family and country were unknown to every one. When encamped near Hussan, he took a mode of discovering himself, as novel as it was amiable. He invited all his field officers, to dine with him, and set an adjutant to bring a miller and his wife, who lived in the neighbourhood, to the entertainment. The poor couple came, very much afraid of the summons, and quite confused when they appeared before the Muscovite general. Bauer seeing this, bade him be quite easy, for he intended only to show them kindness, and had sent for them to dine with him that day; at the same time he conversed familiarly with them about the country. At dinner, the General placed the miller and his wife one on each hand, and paid particular attention to them. In the course of the entertainment, he asked the miller many questions about his family and relations. The miller stated that he was the eldest son of his father, who left the mill he then possessed, and that he had two brothers and one sister. "Have you no other brother?" said the General. "No," replied the miller; "I had once another brother, but he went away with the soldiers when he was very young, and must have long ago been killed in the wars." The general observing the company much surprised at his conversation with the miller, said to them, "Brother soldiers, you have always been curious to know who I was, and whence I came. I now inform you, that this is the place of my nativity, and you have heard from this miller, who is my elder brother, what my family is." Then turning to the astonished miller and his wife, the General embraced them, saying that he was the brother they had supposed dead. The General then invited the whole of the company to meet him next day at the mill, where a plentiful entertainment was provided; the General pointed out to his brothers in arms, the room in which he was born, with as much evident joy as if he had been showing the place where he had gained a victory.

INTEMPERANCE.

A writer in the Concord Gazette suggests (as hundreds have done before him) the propriety of raising the price of ardent spirits by duties, with a view to diminish the consumption. He thus describes the habits of a large portion of the lower mechanics and labourers in Boston,—

The result is, that these people live 'from hand to mouth,' and many of them nearly starve their families, to procure liquor—every cent that can be saved from the purchase of necessaries, being appropriated for that purpose. "It is a fact," said a shopkeeper, "that a large part of my customers, who now buy a quart of rum for nine-pence, could buy but a pint if the price was doubled. But it is eveniug now, and you may see for yourself if you will wait a little." Presently a little dirty looking girl came in, and throwing a piece of money on the counter, said, "I want a pint of gin, a candle, and the rest of the money in bread." A woman with a child in her arms, came next for "a half a biscuit and the rest of the money in rum." Soon after a man in the livery of Lazarus, very particularly drunk, brought in ninepence for "half a candle and as much gin as the rest of the money would get." These customers, said the shopkeeper, are a fair specimen of a great multitude in this city.

ANECDOTE OF LUTHER.

When Luther returned from his confinement, his powerful addresses began to restore peace and unanimity among the people, and to divert their attention from the fanatical pretenders. After a while he consented to an interview with Stubner, Cellarius, and another, in the presence of Melancthon. The Saxon Professor had been prevailed upon, not without difficulty, to admit them to a conference; but when the time arrived he listened with tolerable calmness to the representations of the most literary visionary. As soon as they were finished, he briefly replied; "Take care of what ye are doing. None of your accounts have the least support from Scripture. They are merely the result of a heated imagination, or perhaps the phrensied and dangerous suggestions of a lying and deceitful spirit!" On this, Cellarius starting up like a madman, stamped the ground and beat the table, and expressed the most lively resentment that Luther should dare to speak thus of such an inspired person as his friend Stubner. The latter, more composed, said, "Luther, to convince you that I am influenced by the Spirit of God, I will tell you what is now passing in your mind. Ye are inclining to believe in the truth of my doctrine." But the reformer declared, that his thoughts were then engaged on that awful sentence, "The Lord rebuke thee, Satan." They then boasted, and threatened, and promised, what mighty things they would perform to authenticate their commission; but he simply bid them depart with these words, "The God whom I serve and adore will easily restrain your pretended powers, that no such effect should follow." It appears, that these wretched men were so disconcerted that they left the town that same day.

From Cowper's Correspondence.

I think with you, that the most magnificent object under heaven is the great deep; and cannot but feel an unpolite species of astonishment, when I consider the multitudes that view it without emotion, and even without reflection. In all its various forms, it is an object of all others the most suited to affect us with lasting impressions of the awful power that created and controls it. I am the less inclined to think this negligence excusable, because, at a time of life when I gave as little attention to religious subjects as almost any man, I yet remember that the waves would preach to me, and that in the midst of dissipation I had an ear to them. One of Shakspeare's characters says,—"I am never merry when I hear sweet music." The same effect that harmony seems to have had upon him, I have experienced from the sight and sound of the ocean, which have often composed my thoughts into a melancholy not unpleasing, nor without its use.

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CH

VOL. III.

THE MINOR REVIE

ART. 14.—*Mr Colman's Sermon, on Test of the Christian Charact*

A Sermon, entitled "*The proper Christian Character*," by the Rev. H MAN, has been lately published, and h gone to a second edition. It was March 21, 1824, in the Church in Brat Boston, and was published at the req hearers. We consider it a Sermon class, and as meriting notice, no l correctness of its principles, than fo eloquent manner in which they are defended.

We wish to make our readers acqua the Sermon, and for this purpose pr nishing a few extracts from its pages. possible, however, to do it justice, in notice we shall give; and we attempt the hope that it will induce our reade tain the Sermon, and read it for them

The text is in 1 John iii. 7:—*L deceive you; he that doeth righteousnes eous.*

The subject of the Discourse is o the following statement in the first pa

"The inquiry is often made, and ever man has often proposed it to himself,—wh ligion require; what is it to be a christian; attainments or character in religion may we and feel that we are secure?"

The author, after commending this on the most important of all concerns, to notice the perplexities and doubts wont to arise in the minds of many wel persons, on account of the discordant requirements of different sects. The beautiful passages are well adapted console, and establish the doubting:

"Amidst all this darkness and the tu these conflicting elements, the text present and secure guide; and it appears adequate ject, and to have been given expressly for th It stands out like one of those prominent a monuments seen from afar, by which the t an unknown or doubtful path shapes his to which he continually turns his eyes to s self from the evils of taking a wrong roa man, says the apostle, deceive you; he righteousness is righteous. The proper te ligion is to be found in our moral character If you desire to know whether your fellow is a christian, inquire whether he is a good he has as much religion as he has goodn more; and just as far as he is faithful to honest, temperate, pure, just, kind, humb pious, he is a christian, and no farther.

"It is not the receiving of this or that c conforming to these or those rites, or the b this or that church, or the being the sub extatic visions or raptures or powerful excit make men christians. In all these things right and a wrong,—one thing to be chosen to be avoided. There is a true and a false of which may promote and the other ma your virtue. There are forms of worship rational, impressive, and instructive; a which are ridiculous, or mean, or unworth which may have its peculiar effect upon character. There is such a thing, my fri ligious experience; there is such a thing tion, fanaticism, delirium; and there is joy in believing; there are holy affections, hea rations, the love of God and of Christ, the of christian hope and the sublime enthusias and profound devotion. There is someth fire kindled in the imagination, which only and dazzles and deludes us by its glare, and out, leaving the heart seared and callous is too a celestial fire, sometimes burning pouring out a divine influence through all ties, brightening, invigorating, warming the human heart of its dross, and sending up to the throne of God. But the only unequ infallible test of your religion, of your chr your moral character, the moral complexi temper and your life."

He proceeds to speak of "opinion as a test of character." "Good princi lead to good conduct, but not alwa principles often lead to bad conduct, ways." Whilst, on the one hand, "ju larged views of religion" tend to imp rify, and exalt the character,—on the principles which are "false or limit and mean, degrade the character, an vice, and sometimes lead to crimes." faith is *conducive* it is not *essential* to and it furnishes no unequivocal test ter."

"The dispositions with which we inqu truth, and with which we receive it whe sented, the industry with which we pr religious inquiries, and the concern, that that our principles of faith may have the fluence upon our conduct, all these are con our moral character, must be considere would form a correct judgment of our goodness; and must be considered, as far be ascertained, when we would form a prop of the religion and goodness of another than this our religious opinions form no moral or christian character; and every m had much intercourse with the world, mus instances of men of correct opinions and and on the other hand, men of erroneous fect views of religion pre-eminent for their goodness. In fine you can no more determ religion by his belief than by his name."

Nor are forms of worship and ritu ances "an infallible test of a man's c

"Those forms which are most impressiv and instructive, are to be chosen; but fro sity of character, education, and improve men, these cannot be the same to all. T worship, which has the best moral effec